

THE HERALD OF THE GOLDEN AGE.

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CHAS. E. DAWSON

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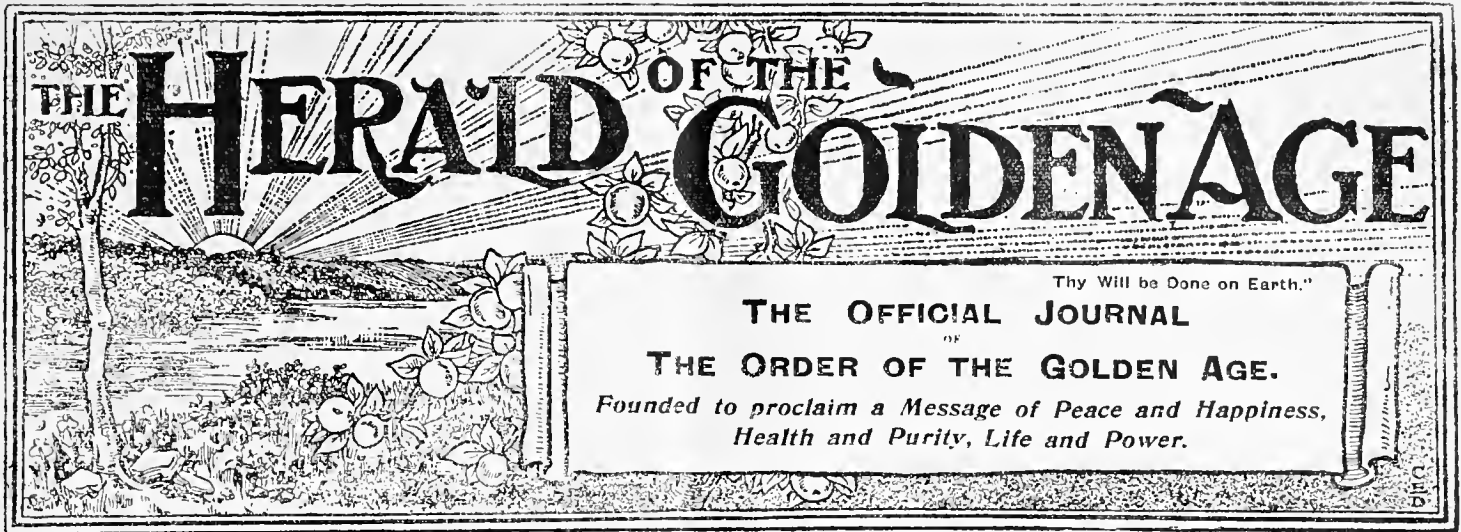
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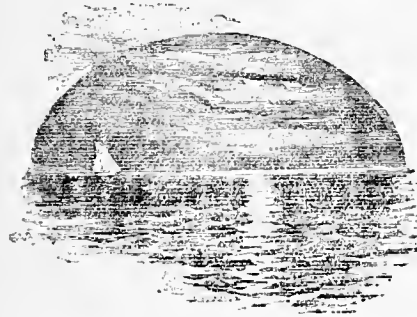
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Peter's Vision.

At meetings which are held for the advocacy of natural and humane diet the lecturer is nearly always confronted by two 'questions' which appear to be regarded by their unenlightened propounders as constituting stupendous arguments in favour of human carnivorism.



The first of these is voiced when some well-disposed, but dull-witted individual asks, "What would become of the animals if we did not eat them?" and, it is somewhat amusing to notice that he generally appears to be much disappointed, instead of being mentally relieved, when he is reminded that cattle, sheep, and pigs are bred in countless millions *by artificial methods*, simply for the purpose of being butchered, and that as the demand is lessened the supply will decrease.

The second question obtains much favour in 'religious' circles, and is known as 'the Peter's Vision difficulty.' It is generally advanced by some pious lover of flesh-meat with a sardonic smile of triumph, for such persons are usually unable to apprehend the fact that great principles can neither be established nor upset by the allegorical dreams of any man—even though he were an apostle who has been, according to the notions of our Romish brethren, endowed with the keys of the Heavenly Kingdom.

As there are many sincere and intelligent seekers after truth and dietetic morality in the Churches, who have been mentally perturbed by the narrative of Peter's dream, I should like to offer some remarks which may enable such to realise that this story, recorded in the Acts of the Apostles, instead of being a 'difficulty,' constitutes a most useful weapon in the armoury of the Food-Reformer who is seeking to prove that bloodless, natural, and humane diet is the only proper food for those who seek to live in accord with the teaching and spirit of the Christ.

It is well to read the account of the dream as it is given in the latest and, apparently, the most accurate translation of the Christian scriptures that is, as yet, obtainable. This is known as the "Twentieth Century New Testament," and it is a translation into *modern English* direct from the purest original Greek text (that of Bishop Westcott and Dr. Hort) consequently it may be considered more reliable than the 'Authorised Version' which is only a translation into *anti-qualified English* made from an *intermediate* Latin translation.

Here we find it recorded (Ch. x, v. 9) that

"Peter went up on the housetop to pray, about mid-day. There he became hungry and wanted something to eat; but whilst it was being prepared he fell into a trance, and saw that the sky was open, and that something like a great sail was descending, let down by its four corners towards the earth. In it were all kinds of *quadrupeds, reptiles, and birds*. Then a voice came to him, "Peter, get up, kill something and eat it."

"No, Sir, I *cannot*," Peter answered, "for I have *never* eaten anything 'defiled' and impure."

I would ask my readers to note two points of special importance; (1) that the creatures let down in the sail were those whose bodies always contain blood (no 'fish' being mentioned), and (2) that Peter, even in response to what he may have regarded as an angelic voice, emphatically declared, that, he could not eat such flesh-food *because* he had *never* eaten anything defiled or impure.

In chapter xi, verse 7, when Peter is narrating the story of his vision to the Jews at Jerusalem in order to explain to them how he was, by means of it, taught to recognise that Jewish bigotry and exclusiveness were contrary to the Divine Will, and that the Gentile converts were to be regarded as brethren who were entitled to a full share of the blessings of the Gospel, he accentuates this point by declaring that he responded to the Voice, "No, Sir, I *cannot*, for nothing defiled or impure *has ever passed my lips*."

Thus we learn from Peter's own emphatic declaration that he was a life-abstainer from the flesh of animals, and that, consequently, he had not participated in the orthodox observances of the Jews on the occasion of the Passover Feasts.

The fact that Peter, like Matthew, James (the brother of our Lord) and James the Apostle, never ate animal flesh—and we have the clearest testimony on this point concerning these three apostles in the writings of the early Christian historians Hegesippus, Clemens and Augustine—goes a long

way towards demolishing the assumption which is often advanced by a certain class of theologians:—that the Master would, as a pious Jew, certainly have partaken of the Paschal lamb at the annual feasts.

As there is no positive evidence that He ever did so, and as we have no reason to believe that these four apostles were other than pious Jews, and as direct Jewish testimony has affirmed that in those days conscientious objectors to flesh-food (who were very numerous in Palestine) were allowed to observe the Paschal Feast at a table from which the lamb was excluded, this aforesaid assumption breaks down.

And with it the unsupported false idea (which is so prevalent in the churches) that the lamb was eaten upon the occasion of the 'Last Supper' is demolished.

For, in the light of this evidence concerning the four apostles, it is well-nigh impossible for any enlightened truth-seeker to believe that the flesh of the lamb would have been introduced on the night of the Supper, seeing that it was held on the *first day of the Feast*, when unleavened bread would constitute the appropriate fare. John's testimony on this point is distinct and conclusive, for he shows in three separate places (Ch. xviii, v. 28, Ch. xix, v. 14 and 31), that the evening of the supper was on *the day preceding* that of the Passover.

I would specially call attention to the fact that Peter apparently never wavered in his conviction that blood-stained food was defiled and impure, for we are told that he puzzled over the meaning of the vision—evidently feeling sure that the words "what God hath purified, you must not call defiled" could not possibly have a literal reference to the corpses of the creatures which he had seen.

And the interpretation which he himself wisely put upon the words that he heard in the dream, is clearly shown by his affirmation to Cornelius and his friends, to whom he stated:

"You are aware without my telling you, that it is forbidden for a Jew to be on intimate, or even visiting, terms, with a foreigner; yet, as far as I am concerned, God has shown me that I ought never to call any man 'defiled' or impure. That was why I came when I was sent for, without raising any objection."

In the light of Peter's distinct affirmation how can we avoid the conclusion that he must have been a life-abstainer from blood-stained food? I cannot do so, and it is my personal opinion that if the sources of information which are available to us concerning the other immediate followers of the Master were not so fragmentary, we should find that every one of them held the same convictions as Peter did on this subject.

On the testimony of Philo and other historians we know that Palestine, Greece, and Egypt contained at this time, a very large number of colonies of earnest seekers after Truth and the higher life, such as the Essenes, Ebionites, Nazarenes, and Therapeutæ, and it is recorded that they abstained from flesh-food and lived upon the fruits of the earth.

As it is affirmed in the Talmud that Jesus sojourned for many years in Egypt (where He would doubtless have associated with such kindred souls as the Therapeutæ), and as His teaching is in closest harmony with that of the Essenes amongst whom He had so many friends, and as the whole spirit of His life and message is utterly discordant with wanton butchery or the defilement of the human temple by food which is only appropriate for beasts of prey, those who study this matter without prejudice, and who possess more than an elementary measure of spiritual insight, will find it impossible to tolerate the idea that the First-born amongst

the Sons of God descended at any time to that level of human degeneracy which is characterized by sanguinary carnivorousness.

That manner of living which the early Christian leaders found to be most conducive to soul-culture and spiritual clear-vision, and most in harmony with the divine attributes of Purity, Beneficence, Compassion and Love, will be found to be best for the modern Christians of to-day. And until it is adopted, the people of Christendom will continue to be characterized to a lamentable extent by cruelty, carnality, soul-blindness, pugnacity and disease.

Let the leaders of the modern Churches look to this matter of national pollution, so that the religion of Jesus may not continue to be misrepresented or disgraced in the eyes of the so-called 'heathen' of other lands, and so that the great stumbling-block to the work of humanizing and Christianizing the world may be removed.

Whilst Christian lands resound with the unheeded cries of millions of defenceless sentient creatures who are being maltreated, massacred, or tortured in order that the gustatory degeneracy, vanity or selfishness of heartless men and women may be pandered to, we need not wonder that the religious exercises which are performed by these same men and women in our churches and chapels should be regarded with scornful levity by many level-headed outside observers.

A few weeks ago I attended a debate on the subject of 'Vivisection,' at a Y.M.C.A. The practice of inflicting cruelties of the most appalling nature upon helpless sentient animals was actually defended and upheld by the only Christian Minister present, by two such unworthy and puerile arguments as the following, viz.:—That human beings may derive some benefit from these atrocities, and that God has set us an example concerning cruel sacrifices by ordering the Jews to kill thousands of animals as offerings to Him. In spite of unanswerable medical testimony concerning the misleading and useless nature of vivisectional experiments on animals being tendered by a medical expert, and appeals for justice and mercy being made on behalf of the victims, (by two fruitarians who were present), this assembly of Christian young men passed a vote in favour of the continuance of vivisection and then *applauded their own action* instead of realising their shame.

I only mention this circumstance to show how the consumption of blood-stained food can blind the eyes and harden the heart of those who consume it, for in non-carnivorous countries, such as Burmah or India, it would be difficult to find amongst the unperverted natives any sane upholder of the legalised torture of animals.

Well may Peter and thousands of his contemporaries have regarded such food as 'impure,' and have refused to demoralize their souls and bodies by participating in its consumption. And well did the first Council of the Apostles act when they decreed to the Gentile converts that abstinence from 'blood' was a "supremely necessary thing."

For until Christian men and women cease to be polluted by participation in this wholesale outpouring of innocent blood which is daily taking place, until pagan ethics cease to prevail in our midst, and until 'Humaneness' is taught in our churches to be an essential part of Christianity, there can be but slight justification for expecting any appreciable degree of social amelioration, or the dawning of a Golden Age wherein Peace, Health and Spirituality shall prevail upon Earth.

Sidney H. Beard.

The Earthly Paradise.

The prophets of all times have dreamt of an earthly paradise, and poets of all lands have sung of its coming, and the faith of all peoples have taught the heart to hope for its realization. Yet, in all ages, the world has mocked the dream, laughed at the poets' song, and scorned the idea as propounded by the religious faiths.



Still, though thus rebuked by the repudiation of the thought, the prophet continues to have his vision, the poet persists in singing his song, and the true heart attuned to the higher melodies of life continues to hope and work for the coming of the Paradise of God.

Shadow and Substance.

"We look for new heavens and a new earth wherein dwelleth righteousness." Thus wrote one whom the churches of all times have delighted to honour as an Apostle and teacher. But the sayings (which have often been misinterpreted) refer not to changes in the material worlds; their bearing is entirely moral and spiritual. No doubt ages hence great changes will be found in our earth and the stellar universe, but these can never greatly affect man, for he is a spiritual being who will always be able to fashion for himself a suitable medium for his life.

An old-world philosopher whom people believe to be inspired tells us that the things which exist—those things we can see and handle—are only the shadow or visible adumbration of the things that *be*. In other words the Reality is not visible to the physical senses; that which we see and handle is only the expression.

The inspired artist never succeeds in embodying perfectly his ideal. The sculptor has a nobler image in his mind than the limitations of the marble can reveal. The best creations of the workers in colours and stones never see the vulgar gaze of man: they will be moral creations. The musician, whose song is heaven born has more music, sweeter and higher music, than his pen transcribes: his soul sings melodies too fine for the grosser sense to hear.

And thus it is with the soul that has found life's deepest secrets. It has yearnings and visions and ideals far above this ordinary life which can never find their best and fullest expression through material things.

And just as all outward beauty of colour and form is only an attempt to embody the beauty of thought in a manner fitted to the power of the human eye that it may get a glimpse of it; and just as all the combinations of tones in music are an effort to bring down to the limitations of the ear the spiritual harmonies of the human soul, even so does the soul of man try to carve out in daily deeds the image he has seen in the heavenly Vision, and sing the new song that all is well with God's world if the innate harmony of it found a true response within man. For the laws of Nature are not opposed to man's welfare, nor antagonistic to the Divine will and purpose; the discordant conditions are within men, and these create the antagonism so many think they see in

Nature. Love is in the world though we cannot see it, and God is in His world though we cannot reduce Him to form; for love is felt by the heart, and God is realized in the soul.

The outward actions of our daily life are only the shadows, so to speak, of the thoughts of our mind and the activities of our Will: those thoughts and actions through which we bless men and women as we raise ourselves to God, or curse the world as we sink into the oblivion of moral death.

Things that are Needed.

The coming of the Earthly Paradise is the advent of God into the lives of men and women. The new creations of heavens and earth are moral and spiritual events. They are human purpose and human conditions. They are individual, then social, afterwards National attainments. They refer to personal conduct, to the character that lies behind noble action, to the pure motives that constrain men, and the righteous principles that guide them to the higher ideals of life by which they are divinely inspired.

The coming of the Earthly Paradise must be preceded by great changes in the trend of thought in the Christian Churches. A transformation must take place in the nation's vision. The idea of God must be reborn. Even now the old things are passing away, and, behold, all things will shortly become new! The relation of the world to its Creator, and His sublime purposes towards it, must be refashioned in the world's faith. Even now we may see that new beginning of things. The scientific doctrine of the survival of the fittest is heralded with angelic trumpets; yet it is no gross animal battle and conquest, but a moral and divine fitness.

The Christ-idea must triumph. It is even now triumphing upon its white horse of intelligent vision, purity and power. For men and women are being recalled from the worship of mere religious history to the earnest study of that universal truth of which the religious history was the imperfect exposition. Instead of perplexing themselves over the mysteries that seemed to envelop Jesus they must turn their attention to the Christly mysteries hieroglyphed within themselves. For the history of Jesus is that of every perfect soul, and must be that of all who would attain to fulness of being. And so men must cease to view the tragedy of Golgotha as an objective act that influenced the Mercy of God, to find its true and full meaning for themselves in a life of perfect at-one-ment with the Divine purpose, and self-surrender to the Divine Will, and complete self-abandonment in the noblest and humanest service.

And thus heaven itself will come as a new vision. The Paradise of God will no longer simply be a happy hunting ground for the Holy Dead, but a most blessed experience in the life of the Holy Living. The land beyond the river will be the present possession of all who pass from moral death into real spiritual being; of the man who lives the pure life, the manly life full of humane impulses and deeds, and who so loves God's earth and all its creatures, that through his love He makes the world glad. For such a soul knows the triumph of the Christ in and through himself. And the influences of such a soul must be electric and redeeming as it touches the maimed lives broken upon the wheel of the world, and essays to purge away the corrupt conditions of society, laying the axe at the root of every barbaric custom

that these may give place to the healthful and life-giving conditions of the Paradise of God.

Is it Possible?

The Earthly Paradise is some day to become a reality. That it will come, we members of The Order of the Golden Age do not doubt. At any rate we ought not to doubt its possibility, nor grow weary in working for its realization. We are faithless to ourselves and our ideal if we cease to believe in and labour for the full glory of this new epoch. And to encourage us we find a great awakening to new inquiry in all parts of the world, men and women seeking to know what *we mean by our Companionship and Ideals*. We should be borne up by the mightiest of hopes!

Man is his own tyrant; his greatest enemy is bound up in himself. He is the vassal of his own habits, passions, and the limitations which they create. We must teach him how to free himself. By his own act alone can he become a free-burgher of the city of God; but we can help him by our strength and example.

But we will never help him if we only temporise with the great evils that have enslaved him. We may patch up by our artificial means the wounds and bruises of all who have run against the sword of Daimon, we may try to divert the streams of wrong that flow through our social centres by superficial appliances, but the flood we stem to-day breaks out in fresh places to-morrow, and though we succeed in making whole some of the broken lives, every day sees new cases stunned and deadened by the recurrent powers of wrong.

How to Realize it.

No, we must get to the root of the matter. We must seek for causes beyond the effects. We must *slay* the serpents that deal out death to the people, and not simply cripple them for a time whilst leaving intact their sting and power for evil. It is no use of men praying for the Kingdom of God to come if they put every stumbling block in the way of its coming. Why ask God to make the nation sober if we mean to bolster up the trade that produces drunkenness? It is useless for men to shout down the demon-god, whilst they continue their commercial interest in it or support its votaries. It is an awful mockery to beseech God to make the world *humane*, and yet continue to support and perpetuate the infamous traffic in the flesh of the sub-human world.

Regeneration must begin in us ere we can make its blessed effects felt in the lives of others, or on the conditions of life around us. There are many would-be reformers in the world—earnest men and women, I have no doubt, according to their light—but, unfortunately, the light in them is dim, for the simple reason that they miss the effect of *personal redemption*. If men would have power in the world for righteousness *they must be the thing they profess*, however much pain and sacrifice it may cost them. Only the saved souls in the world can save the world: that is, only the pure can make for purity, only the just can establish justice, only the noble living can win others to live nobly, only the humane can teach others true humanity. It were indeed absurd of us to expect any permanent change for good in the conditions of society unless we are living in right relation with our brother-man and our friends in the animal kingdom, and before God our best and highest life. *Our power in the world will be exactly commensurate with the Divine Power in ourselves.*

What it Will be Like.

With the coming of the Earthly Paradise all the ills of society must flee away. Municipalities and nations will be new. Society will indeed be a new creation. There will be brotherhood and not separation; there will be love and not hate; there will be righteousness and not injustice; there will be true charity and not the lust of gold; there will be gentleness and humility instead of brute-force and pride; there will be Divine compassion which shall embrace all creatures, for God shall be dwelling in our midst.

Readers, these things shall be! How much will you contribute to their becoming?

J. Todd Ferrier.

Macclesfield Congregational Church.

The Justice of It.

The roots of the Food Reform are no grapplers with the shifting surface soil of expediency or convention: they drive themselves deep down through the accretions of usage, and the sapless gatherings together of things adventitious and unessential, and twine themselves firmly around the very heart of the eternal. And whereas the case of the meat-eater is a kaleidoscopic, many-faced conglomeration of disingenuous sophistical apology; the case of the Fruitarian is a clear, unabashed affirmation, based on



- (a) Justice to one's inferiors:
- (b) Justice to one's self:
- (c) Justice to one's superiors.

(a) At the root of the Food Reform there is the idea of the concession to all sentient beings of the right to a complete happiness and to a full, abundant life: nay, more, there is the demand, not yet clearly heard and understood, that man shall make it his business, not merely to withdraw his opposition to their natural happiness, but actively to place at their disposal the means which superior intellect has given him for achieving well-being!

When Cuchullin, "Champion of Ulster without reproach," went on his expedition against the invasion of Queen Maeve of Connacht, he was warned to abstain from the flesh of a hound, himself being called the Hound of Cullen (cu—a hound). Which thing is an allegory: for the "luck" of man, and the equipoise of nature, will be won, not indeed by the acknowledgment of a mere verbal similarity, but by the realisation of the essential and organic affinity between the human and sub-human creation. The non-acknowledgment of this has built a great wall of traditional enmity between them, and developed that amazing paradox of feeling which prompts horror when a dead human being is approached, and only makes possible the enjoyment of the bodies of animals after they have been violently robbed of life—which shudders at the thought of the Indian with his grinning human heads dangling from his saddle-bow, and passes without a thought the smiling butcher standing among his festoons of mangled and flayed animal corpses!

(b) And is not this anomaly but one of the many evidences of a process of induration which has turned the bread of life into stone: a mental warp: and atrophy of the soul: a self-imposed injustice? Says Thoreau: "I have found repeatedly, of late years, that I cannot fish without falling a little in

self-respect. . . . It appeared more beautiful to live low and fare hard in many respects; and tho' I never did so, I went far enough to please my imagination. . . . I believe that every man who has ever been earnest to preserve his higher or poetic faculties in the best condition has been particularly inclined to abstain from animal food. . . .

The voracious caterpillar when transformed into a butterfly contents itself with a drop or two of honey. The gross feeder is a man in the larva state." "It is hard," he proceeds, "to provide and cook so simple and clean a diet as will not offend the imagination; but this I think is to be fed when we feed the body, they should both sit down at the same table."

(c) Thus the individual facilitates the progression or retrogression of the community, and by acting justly toward those large movements which make for the social and spiritual elevation of mankind, a man is but compassing his own ultimate welfare. For the good of all cannot be the ill of any; and true communism makes for the most absolute and perfect individualism. Apply the individual adoption of Fruitarianism to the Temperance Question, by the time you have applied it you look in vain for the "Question"—a Fruitarian drunkard is impossible. Thus in one sweep you clear the prisons and asylums of this country of 99 per cent. of their occupants. These with their former jailers and keepers, you turn into the field to plough, to sow, and reap, and garner; to breathe the pure air of heaven and the inspiring odours of fresh-turned earth and new-mown hay; for you will have observed that the individual adoption of Fruitarianism must bring about an immense increase in agricultural activity and win back to the land thousands of men and women who have been crushed out by cow and sheep into already crowded cities.

I have tried to take a comprehensive survey of our position from an eminence; to give in a few broad movements of a full brush a somewhat impressionistic view of the cause for which we stand; to sound in simple chords the gamut of our appeal. For the utilitarian we have facts and figures at hand when called for; to us it is sufficient that the new life (which is as old as the race) satisfies the highest, purest, noblest in us; and that which is true in the abstract cannot be untrue in the concrete; that which is right in theory cannot be wrong in practice; that which emerges victorious in the ultimate issue, has no need in its beginning to assume the countenance of diffidence or apology.

James H. Cousins.

Alfred Careno Croftan, A.M., M.D., of Philadelphia, says:

"The question of diet resolves itself into a few simple regulations that will be found to correspond essentially with the empiric rules that have stood the test of clinical experience. If the alloxuric bodies are the poison, and if their chief source in the body is the nuclein of the white blood corpuscles, then those articles of food must be interdicted (a) that contain alloxuric bases, syn. "nitrogenous extractives," (b) that contains nuclein, (c) that are capable of producing a leucocytosis. Thus all raw, cured and smoked meats (the red meats of the empirics) contain the extractives and are to be condemned; meat extracts, sauces, soups, are especially unsuited as they contain the extractives in concentrated form.

* * *

Dr. Joseph E. Winters says, Nature, or, to be specific, chemistry, physiology, have furnished unerring guides for the feeding of children. The time when and what fruitaceous substances should be given is wholly evident. Meat juice is contraindicated in very young children, owing to the loading of the system with extractives which tax the excretory organs.

Progress in Paisley.

The Food Reform movement is making headway in Paisley. The meeting held under the auspices of the Scottish Vegetarian Society, in June last, and reported on in *The Herald*



for July, led to the conversion of a goodly number of hearers to the Fruitarian usage. The converts, so far as they are known to the writer, are highly pleased with the results of the change they have made. One individual, a hard-working mechanic, says he would not go back to the flesh-pots on any account. He is as healthy in mind as he is strong in physique.

In order to advance the cause of healthy thinking and living, the Rev. Charles A. Hall, a member of our General Council, delivered a popular lecture, entitled "Good Health, How to Get and Keep it," in the Hall connected with his Church (The Church of the New Jerusalem), on Wednesday, October 15th. This was advertised at the expense of the Church.

The chair was taken by the president of the church who, in a happy, affectionate and humorous way, introduced the lecturer.

The lecturer, in the course of an extemporaneous chat lasting about an hour, spoke of moral, spiritual and physical health, and how they must all combine to produce a really healthy individual. He dealt with the elements that combine to produce health on all phases of being, and showed the advantages of a fleshless diet in relation thereto. He called attention to the numerous evils that originate from flesh-eating and advocated the reformed diet on the grounds of health, economy and humanity. By means of a specially prepared diagram he pointed out the food elements that are necessary for the healthy up-keep of the body and how they could all be easily obtained from the vegetable kingdom.

The Chairman expressed indebtedness to the lecturer for having brought before him much matter for serious consideration and hoped the subject would be further elucidated on other occasions. He suggested that the young people should be taught how to cook Fruitarian foods.

Mr. James Meldrum (Milliken Park), spoke in strong support of the position upheld by the lecturer. He related somewhat of his own experience of Fruitarian diet and urged all present to give it a trial.

Mr. Murdoch (Johnstone) also spoke, and in a very earnest manner appealed for abstention from flesh, fish and fowl on humanitarian grounds.

Mr. D. S. Nicol announced, for the information of those present, that the Young People's Society, connected with the Church, had arranged with Mrs. Laurie, of Glasgow, to give a Fruitarian cookery demonstration in January next.

At the close of the meeting a quantity of literature was distributed, and many friends expressed great interest in the subjects dealt with.

JUDGE NOT.

Judge not: the working of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-fought field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

Adelaide A. Proctor.

Few men suspect how much mere talk fritters away spiritual energy; that which should be spent in action, spends itself in words. Hence, he who restrains that love of talk lays up a fund of spiritual strength,

EXTRACT.

The Outlook.

The Executive Council regrets being obliged to announce that there will be a deficit of at least £250 in the funds of the Order at the end of



the current year, and that unless this amount is received before January our operations will have to be lessened instead of increased.

During this year the influence exerted by the Order by means of its literature and the individual efforts of its members and friends, has been many times as great as in any previous year—if we may judge by the evidences of successful work accomplished which have come to hand. *A great impression has been made upon contemporary thought, and the hearts of workers in all parts of the world who are seeking to exalt humane ideals and to advocate dietetic reformation have been encouraged and strengthened by the reading of our Journal and our pamphlets.*

If our friends could be present for a week during the daily opening of our post-bag, and could see the letters which come from all lands testifying to the practical work achieved by the proclamation of our Message, they would be so convinced of the boundless opportunity which now lies before us as a band of workers, and would feel so assured that the Divine blessing is upon our efforts that they would be constrained to do all in their power to strengthen the hands of those at Headquarters, who are cheerfully devoting their time, strength, and money to the furtherance of this beneficent Movement.

As the Members of the Executive Council are themselves the largest contributors to the funds of The Order, as well as being its most devoted honorary workers, they feel no hesitation in inviting friends and members to send in their contributions towards the reduction of this deficit.

For seven years our Message has been sent broadcast throughout the length and breadth of this country, and to the uttermost parts of the Earth. Results have been accomplished of such a nature as to justify the most enthusiastic hope for the future, and also the conviction that the coming generations of mankind will be greatly benefitted by this proclamation of practical and germinal truth which is being made.

As the methods of The Order will bear the fullest investigation, and as it is accomplishing a stupendous and influential work upon a slender income, the Council awaits with confidence the response of our Readers to this invitation to support and participate in the most beneficent Crusade which the world has witnessed for many centuries.

A subscription list will at once be opened and the names of all contributors will be announced in the next issue of this Journal. The financial report for 1902 will also contain the names of all contributors of the sum of 2s. 6d. and upwards.

* * *

NOTES BY THE WAY.

I am glad to say that in response to my note of last month several members have opened a literature account with The Order. The Hon. Sec. will be only too pleased to receive the names of a hundred more who will follow this example. It is one of the easiest and best ways of helping on the work of The Order and all particulars will be gladly given to enquirers.

Within the last six weeks, twelve more clergy have signed our Ministerial Manifesto, and members all over the world

are asked to forward the names of Clergy of every denomination who are sympathetic to our humane ideals.

The Medical number has been a great success, and though an extra thousand copies were printed, there are only a few left. Every member should possess at least a dozen copies to give away from time to time, and as the number cannot be reprinted, a P.O. for 1/4 should be sent as soon as possible with an order for a dozen copies.

A new outpost has been established, and this time it is in Bolivia, so that now we are able to announce that the literature of the Order is circulated in 35 countries!

Some of our pamphlets will shortly be translated into Swedish by two new members who are pioneers of humane living in Sweden.

Those who are preparing for Xmas, and who are beginning to think about Xmas dinners and plum puddings, should purchase a copy of the Comprehensive Guide (post free 1/-) and study the chapter on "What to do at Xmas."

Cookery books should now be purchased and a copy sent, with this chapter marked, to every friend who raises the question "But what *will* you do without roast beef and plum pudding! How *can* you Fruitarians have a Merry Xmas?"

* * *

A LECTURER. The Rev. Charles A. Hall, of Paisley, N.B., has booked up two lectures already in Glasgow and he is willing, so far as his busy life will allow, to lecture for The Order through the length and breadth of the land.

He is a great believer in the power of the living voice and of personal contact with red hot enthusiasts, and members who will promise to get up a good meeting will be able to have the benefit of his experience and his zeal.

The only cost that will be incurred will be travelling expenses, as Mr. Hall is lecturing for love of The Order and its Mission, and in fulfilment of his pledge as a Member of the Council to do his best to spread the gospel of humane living as widely as possible.

The Order does not obtrude where it is not welcomed, but if in any town or city there be those who issue the invitation to come and teach them, The Order will gladly respond if possible. All applications should be made to the Hon. Sec. O.G.A., Paignton, South Devon.

* * *

INTELLECTUAL APPRECIATION.

I am always glad to receive letters, and welcome letters from those who have good news to tell of work done as much as communications from those who want help and advice.

From a large post-bag, this month, I select a few specimens which have helped to gladden our hearts and strengthen our hands for fuller and more complete service.

The Hon. Sec. of the Dulwich and Norwood Vegetarian Society writes:—

You will see by the enclosed we hope to use two of your excellent pamphlets for our local vegetarian society.

Assuring you of our heartfelt admiration for the enthusiasm *The Order of the Golden Age* shows for our common cause.

It is most gratifying to find that the literature of The Order, which the Council have taken such infinite pains to produce, of the highest and best calibre, is beginning to be appreciated by the younger and more enthusiastic school of Vegetarians. Those who are bound in the stunting chains of soulless machinery cannot be expected to understand the spirit which makes the literature of The Order to be *living* literature, but from the new school of younger and more independent thinkers there is a hope for a great revival and for a closer kinship with the Fruitarian creed.

THE SHAKER COMMUNITY.

A charming letter, with an order for a large quantity of literature, comes from the Shaker Community in Mount Lebanon. A few words from the letter of Eldress Allen will prove interesting and helpful to every reader of *The Herald*. Eldress Allen writes :—

The many guests who visit our community are manifesting more interest than ever before in the subject of food reform, giving us an opportunity to circulate your literature which, in our opinion, has no equal on the lines of which it treats.

A thoughtful observer for many years of the comparative value and trend of many efforts for progress, and myself actively affiliated with many, I hesitate not in the opinion that the *bloodless diet*, ethically considered, is fundamental to all others. This is my testimony to hundreds who visit us during each summer.

Elders Frederic W. Evens, Daniel Fraser, Daniel Afford, and Eldress Anna White (the last two still with us in the form), have been for many years very earnest advocates of the pure diet, and in years past have withstood much opposition and practised great self-denial in maintaining it, but for over thirty years the tables of the North Family of our Community, and that of some others, have been sumptuously spread without the least suggestion of carnage appearing thereon, and the many guests who take their noon meal at our home have only words of wonder and of praise for the delicious and abundant variety served. In this way of practical demonstration as well as by the circulation of literature relative to Food-Reform, anti-war, various humane societies, and that pertaining to our own Order of spiritual regeneration, we hope to sow seeds of higher life.

In the name of many in our Community I wish to express appreciation for the grand work which you are a favoured instrument in accomplishing.—Fraternally, M. CATHERINE ALLEN.

* * *

PRACTICAL WORK.

A lady from West Hartlepool has been finding that the practical demonstration of a nice dinner, well served, is the best beginning to induce people to want to learn a little more about a Fruitarian dietary.

I quote an extract from her letter as it will show others what they, too, can do this winter. She writes :—

Will you kindly send a 1/- Guide Book to each of the following ladies? [Here follows the list.] I am doing a little in advocating a Reformed Diet, and as practical evidence of what can be done, I gave a dinner party ten days ago. Several of your recipes were used and gave great satisfaction. As a part result these books are asked for. Wishing for your success.

* * *

AN UP-TO-DATE TESTAMENT.

The Council of the Order have decided that it is advisable to make our members and readers of the Official Journal acquainted with the fact that the latest translation of the Christian Scriptures from the original Greek text, known as the Twentieth Century New Testament, possesses great advantages over the older and less perfect version. Instead of being rendered in hackneyed and more or less obsolete English, the original is translated into our modern colloquial language, and consequently, the Christian biographies can now be read with a new and fascinating interest.

This edition has received the highest expressions of approval from eminent scholars throughout the world, and there can be little doubt that in a few years it will have superseded the old authorised version in the homes of progressive thinkers.

The Council have decided to stock this work in the Book-room of the Order, and copies can now be supplied to our readers post free at the published prices, viz., 3s. 6d. green cloth; 6s. green leather.

Those of our friends who wish to obtain copies for themselves should send to the Manager of the Book Department.

* * *

SALVATION ARMY OFFICERS.

The great charm about the Salvation Army and one thing which differentiates them from all other religious bodies is their willingness to learn truth and to follow it at all cost, the moment they recognise the voice of the Divine Spirit speaking to them.

Go to a Church Congress of Anglican Clergy or go to a Conference of so-called "Free Church" clergy, and if you

preach to them of the guiltless feast and point out to them the degrading horrors of the slaughterhouse, you will at once find that they take up the position of "raising objections" and finding flaws in your argument.

They do not sit down in the attitude of being willing to learn. If they were willing to be convinced they would have to change their method of living, and would have to modify many of their sermons and enlarge their theology—and this means much personal trouble, and therefore it is easiest to jog along in the old style and ever leave new teaching to the next generation.

* * *

THE VOICE OF CONSCIENCE.

But if you carry the gospel of humane living to a gathering of officers of the Salvation Army you will find them eagerly trying to find out if there is any Divine guidance behind your words, and if they hear the voice of conscience telling them of the ghastly cruelties of the abattoir and the dreadful tortures that the animal world has to suffer, merely to give a transient pleasure to the perverted appetite of the human race, and if they hear the voice of the Divine Master saying always "Be ye merciful," they will rise up in the simple faith of Samuel and say, "Speak, Lord, for Thy servant heareth," and straightway they will add, "That's enough for me. I'm won. No more cruelty and meat for me. I'm with you, brother. From to-night I'm a Salvationist Fruitarian. Praise the Lord."

* * *

CAN STUDY HARD NOW.

Here is an extract from one out of scores of letters which tell of the zeal with which the best officers of the Salvation Army are rising to the teaching of the Chief of the Staff and are seeing the thing through in their own indomitable style.

A captain writing from Norfolk says :—

I am glad to tell you that I am quite satisfied with my present way of living: it is very beneficial. I have suffered in the past very much with my head, and used to find it very hard to do a little studying, but now I get up and do about four hours before breakfast, and I am very rarely troubled with my head. I thought it would have been very inconvenient for me as an officer to become a Fruitarian, seeing that I get a lot of my meals out whilst visiting. However, it has not been so. The people have fallen in with my ideas when I have explained the matter to them. I shall get some converts.

* * *

THE COST OF LIVING.

A very striking paper on the economics of feeding has been compiled from the habits of the people in Edinburgh and has been issued in a report compiled by Dr. Noël Paton, Dr. Craufurd Dunlop and Dr. Maud Inglis.*

I am not an advocate of *cheapness* in diet. I believe that the only criterion is *quality*. Every man, woman and child should have the *best* food, cost what it may.

It is none the less highly instructive that these three doctors are writing from a very different platform and yet their conclusions quite support our own.

They made an accurate estimate of the food values and the cost of the food eaten by the working classes and they discovered that "the average cost of the Edinburgh labourer's diet, was 74d. per day. Of the energy value, about 70 per cent. was derived from the vegetable and 30 per cent. from the animal food, while of the cost, 56 per cent. was due to animal food and 38 per cent. to vegetable food and 6 per cent. to condiments.

The writers thereupon wisely point out that "by a judicious use of porridge and milk and various other nutritive but inexpensive articles of food, a better dietary may be obtained at much less cost.

* A Study of the Diet of the Labouring Classes in Edinburgh, Otto Schulze & Co. 4/-.

Now I have worked out exactly what these figures mean, and if we leave condiments out altogether (because the meat eater and the Fruitarian might alike use them) I find that these doctors clearly demonstrate that the same force which the Edinburgh labourer gets from his meat and which costs him *thirteen pence halfpenny*, he gets from his vegetable sources at a cost of *fourpence*!

Now everyone knows that the labourer's knowledge about foods, other than meat, is largely restricted to cabbage and potatoes and peas and rice pudding, so that if in his *ignorance* he gets his force so cheaply from the vegetable world, how much the better would he get it if only he were rightly taught to select his foods.

If from the meat 36 per cent. of the $7\frac{1}{4}$ d only produces 30 per cent. of force, as they state, then 100 per cent. of force (or a full measure of work) would cost $13\frac{1}{2}$ pence.

That is to say that for him to do a full measure of work if he lived on meat it would cost him practically *thirteen pence halfpenny*.

On the other hand, since 38 per cent. of the $7\frac{1}{4}$ d. produced 70 per cent. of force, when expended in vegetable foods then 100 per cent. of force (or the same full measure of work) would cost $3\frac{1}{4}$ pence!

That is to say that for the labourer to do a full measure of work if he lived on Fruitarian fare it would cost him practically *fourpence*.

The same work done on meat costs *thirteen pence halfpenny* and done on fruits and grains and vegetables costs *fourpence*!

Now these most important figures are not drawn from any biased source, but are taken directly from independent observers studying the actual facts of living men and women and children, and, as such, have a value that can hardly be over-estimated.

I commend them to all those who are met by the objection that men cannot be "strong" unless they eat meat, and to all who are interested in the best methods of securing nourishing food for those whose earnings are scanty, and who, under a wrong and foolish mixed meat dietary, are being half starved.

* * *

INDIA.

Mr. N. F. Bilimoria, who is a regular purchaser of O.G.A. literature, and who is doing his utmost to stir up the Parsis

to change their evil habits and to return to the precepts laid down by a holy Zoroaster, asks me to announce that all O.G.A. pamphlets and books can now be obtained from "N. F. Bilimoria, Cherag Printing Press, Manordao St., Fort Bombay." I hope all Indian members of the Order will note this and will at once secure a stock of books from Mr. Bilimoria.

* * *

PARSIS REPROVED.

Apropos of India, I am glad to see that the columns of that very important paper *The Times of India* have been opened for a discussion upon the habits of the

Parsis who are using flesh food in contravention of the spirit of their religion.

In a splendid letter on the subject, Mr. Kursedji, J. B. Wadai (who signs himself as a Companion of the Order of the Golden Age) upholds a Fruitarian diet as being the only one which is in accordance with true Parsi principles.

I quote one or two paragraphs to show what is going on in India and to inspire every Member of The Order to take up his pen and prove to his local newspapers that the *Christian* faith, too, requires of its adherents those virtues of humanity and unselfishness which make Fruitarianism essential.

Mr. Wadia says:—

"Looking deeply to the tenets of Zurthustra we find that not only is cow's beef prohibited, but all sorts of flesh and fish, because he directly and distinctly says in his Gathas that 'Evil are they who SLAY the KINE's life with their treason.' (32-12 Mill's Version). I put stress upon 'Slay' and 'Kine.' The original text for 'Slay' being *môrenden*, which means to cut or to slaughter, and the original text for 'Kine' is

geus, which not only means "cow" but the whole animal creation, which in our common language we call *gespend*. Much more than this, these words represent the whole nature or creation of the supreme Ahura Mazda; or as Dr. Haug puts it: "*Geush urta* means the universal soul of earth, the cause of all life and growth" (p. 148).

Yeasna XII is the Mazdayasnian prayer of Confession, and *Pateet Pasemani* is the Zoroastrian prayer of Repentance. There a Parsee prays and promises to be on the side of Ahura-Mazda and protect His Creation as far as it lies in his humble powers. But pity it is that our Parsee friends forget these noble teachings, and openly say that flesh-eating is not prohibited in their religion.

Zurthustra himself lived upon cheese and bread. But is it not a matter of regret that his followers do not tread to-day in his footsteps? And as to flesh-eating, not only can we quote passages from Zoroaster and the Avesta, but even from the Bible and the Vedas which strongly support our contention. But I know this age to be an age more of reason than of religion. And if we appeal to our reason I have no doubt we shall at once realize that flesh-eating is not only *unnecessary* but also *unnatural*.

And if my Parsee friends look at their scriptures with a doubtful eye, science will tell them that from the medical and ethical standpoint, flesh-eating is highly injurious to our physical and spiritual health."

* * *

A SYDNEY RESTAURANT.

The Australian restaurants are quite ahead of us in England in their attempt to teach people how to eat and what to eat. I do not know a single Vegetarian restaurant which gives any systematic and scientific teaching to the people it feeds.

Not even the "Victoria Vegetarian Restaurant" which spends money so lavishly in other ways takes the trouble to be of any *permanent* benefit to the people who drop in out of curiosity or who frequent it out of convenience.

The restaurant in Pitt Street, Sydney, however, is trying to combine artistic get up, sound business, first-rate working, and thoughtful teaching. A few extracts from the menu will give an idea of what I mean.

DIETETIC SUGGESTIONS.

DIGESTION IS FAVoured BY

A Simple Diet.
Dry foods and Thorough Mastication.
A Cheerful, Hopeful Condition of the Mind.
Regular Daily *useful* Exercise.
A rest of Twenty Minutes before Meals.
Great Variety at Meals.
Free Use of Soft Foods (especially Starchy Foods).

DIGESTION IS REtARDED BY

Overeating.
Hasty Eating.
Irregular Times for Eating.
Severe Physical or Mental Exercise near Meal Time.
Studying Symptoms and Worrying over the Digestion.

GOOD FOOD COMBINA- TIONS.

Grains and Fruits.
Grains and Nuts or Nut Foods.
Nuts or Nut Foods and Fruits.
Grains, Nut Foods and Fruit.
Grains and Milk.
Grains and Eggs.

FAIR COMBINA- TIONS.

Grains and Vegetables or Legumes.
Grains, Eggs and Fruits.
Grains, Cream and Fruits.
Vegetables and Milk.
Vegetables and Eggs.

POOR COMBINA- TIONS.

(Sugar and Milk (Fermentation).
Fruit and Vegetables (Fermentation).
Milk and Acid Fruits (Hard Curds).
Legumes and Eggs or Nut Foods (Excess of Proteids).

'A MEAL, what is it? Just enough of food
To renovate and well refresh the frame,
So that with spirits lightened and with strength renewed
We turn with willingness to work again."

First.—Nitrogenous or flesh-forming foods should comprise about one-fifth of the foods eaten. An excess clogs the system, a deficiency causes poor nutrition. Eggs and nuts or nut foods are largely nitrogenous. Legumes (peas, beans, and lentils) contain about 25 per cent.; nut foods about 20 per cent.; grains 8 to 15 per cent. of nitrogenous matter.

Second.—The starches and sugars, principally found in grains and fruits, are the heat and force producers. They constitute about three-fourths of the grains and cereals. Excess causes fermentation, deficiency results in malnutrition.

When not properly prepared—as in unripe fruit, partially-cooked vegetables or grains—starch is perhaps the most fruitful source of

indigestion. Thorough boiling is an aid to the digestion of starch. This followed by roasting, at a proper temperature, still further prepares the starch for rapid digestion, as is the case in Granose, Zwieback, etc.

Third—The oils and fats also serve as heat and force producers.

Most people adopting a Fruitarian diet take an excess of starchy food, with a deficiency of oily foods.

* * *

SOCIAL PROBLEMS.

Mr. Harold Whiston has been making an important speech at Macclesfield on social problems and in the course of it he got on to one branch of our subject,

and—as reported in the *Macclesfield Times*—said :

He had only to point out three important factors to show at once that the land would yield an enormous increase in the supply of food products, provided it was put to legitimate uses, and with the object of providing for the greatest possible number.

He would first of all point out that the producing power of land equal to some three million of acres in this country was being used to provide grain for the making of intoxicating liquor, and that land, instead of producing bread for the people, was producing that which was slowly but surely wrecking the vitality of the nation. (Hear, hear).

That land represented in food 1,500,000,000 four-pound loaves of bread over and above the present food supply of the nation. If they made out a simple sum of division, they would find that for every family in the United Kingdom this meant about five more four-pound loaves of bread every week in the year.

Secondly there was the prostitution of land for game preserves, deer stalking, grouse shooting, and other forms of so-called sport, which had now degenerated into a fashionable word for cruelty, because much of that land, put to a legitimate use, would yield to this nation an enormous increase in the supply of food, and be of very much greater value than it was to-day.

Thirdly, and the most important of all, as the whole question of land tenure was involved. There were thousands of acres in England alone, which should be under spade and plough cultivation, but which were now under pasture, which was the most expensive way of feeding the nation, because it drove people off the land, it depopulated the villages, and swelled the ranks of misery, wretchedness, and want in our great cities.

Great Britain, which is only now supporting a very small proportion of her 40,000,000 inhabitants, has to import enormous quantities of foreign supplies, which fact always keeps us in fear and trembling of war, and which in turn necessitates millions of money being spent annually upon our huge Navy, in order to keep the high seas open for our food supplies. And yet it is beyond dispute that we could feed at least 80,000,000 of people and feed them well, if the demands of the nation were for the direct food products of the spade and the plough, instead of blood foods of various kinds.

* * *

A CAT'S REFUGE.

Our readers will doubtless remember an article which appeared in the September Number of *The Herald* entitled, "Stray Cats in London," by Miss Kate Cording (a member of the Order of the Golden Age), in which she described the humane work she is doing in the locality in which she lives. One of the Members of the Executive Council had the pleasure during the past week of visiting her in her new home, No. 31, Trinity Street, Liverpool Road, Islington, N., of gaining particulars of her work, and of inspecting the arrangements for the accommodation of the animals.

The manner in which Miss Cording's self-imposed work has grown may be judged from the fact that since January of this year she has rescued no fewer than 545 homeless, starving, or injured cats, and 12 dogs. These were cared for temporarily and eventually sent on in batches to the "Home for Lost Cats" at Camden Town, where such as are not claimed are put to a painless death in the lethal chamber; no less than 19 having been sent to the Home on the morning of the visit of our colleague.

This work has necessitated a considerable expenditure for rent, food, &c., and I take this opportunity of suggesting that those of our readers who feel an interest in work of this sort would do well to send a donation to Miss Cording towards meeting the expenditure necessary for the continuance of her beneficent efforts.

Any friends who wish to obtain a cat and give it a good home may obtain a suitable one by forwarding to her a description of the animal they require. It is expected, however, that the cost of packing and transport will be paid, and that some small contribution will be given towards the general expenses of the Cat's Refuge.

The Land of Beulah.

To those who have duly considered the matter, it must appear a strange circumstance that so little care should be given to the means of pre-



servicing the purity and lucidity of the body which is the vehicle of the spirit and the medium of its expression. Yet this fine circumspection would seem very necessary when the intimate interdependence of flesh and spirit is remembered, and the shaping power which each exercises upon the other. And if

any high degree of aspiration and insight can be hoped for, the universal experience declares that the co-operation of the disciplined body is the first condition of initiation.

That this unity of purpose could be secured only by absolute simplicity of food and of personal habit was also agreed. An atmosphere of transparent serenity and purity was desired, that the Light might shine into the spirit unclouded by any importunities of the flesh, or the disturbing influences of disease or passion; and in the prayer offered in the Greek temple of healing, the clause is accordingly found: "Preserve me from sickness, and endue my body with such a measure of health as may suffice it for the obeying of the Spirit."

The next requisite was that ordered and tranquil harmony of the senses which finds expression in the prayer of Socrates: "Give me beauty in the inward soul, and may the outward and inward man be at one!" And the last was the fusion of physical, intellectual, and spiritual power in the One service which is comprehended in the prayer of Saint Paul for the threefold sanctification of body, soul, and spirit. In some cases this simplicity of habit passed into a fierce asceticism, which, overshooting its mark, beset the spirit with temptation of the most insidious kind; but when the balance was preserved, a sunny tranquility of nature seems to have resulted, and it is as though life were passed at the foot of that ladder upon which the forms of celestial visitants are daily seen ascending and descending. Bunyan has given a picture of this serene state in his description of the Land of Beulah—"whose air was very sweet and pleasant. Here they were in sight of the City they were going to, and also met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of Heaven." Of such dwellers in the Land of Beulah there were many in the Middle Ages when this discipline of the body was held to be a necessity for all who desired to behold the Vision of Peace in its still passion of contact and unison; and if other causes may count their saints and heroes, it may be of interest to those who now hold this belief in the uses of a willing simplicity, to recall the spiritual illumination granted to one who followed the same path many centuries ago. It is a name which should be dear to English hearts, for it is that of an Englishwoman to whom in the year 1373 was vouchsafed a vision of such exceeding joy and contentment that it was transcribed for the encouragement of all struggling souls, and to our day accordingly it has survived. Her name was Julian, and the little that is known of her history certifies that she lived as a recluse in a cell attached to the church of Saint Julian at Norwich, and under a rule which ordained abstention from flesh meats and an absolute temperance of food and bodily

habit. But it should matter little to us, as it mattered nothing to her, who or what she was in earthly circumstances; we need only know that the temple was made fair and clean for its Guest, and that the Divine Presence filled it. And like the speech of a disembodied spirit in its pure selflessness is the record of her revelation.

There is no dwelling upon material splendours of heaven nor terrors of hell. "To me," she says, "was shewn none harder hell than sin," and it is clear that all her thought of heaven is comprised in the manifestation of the love once revealed on earth. There is at first the sense of awe recorded of all who in the ecstasy of the mystic have touched the confines of being, but, with Julian, fear must perish in the rays of the Sun of Life, and evil itself be eventually merged in its glory. "In my folly," she says, "I wondered why the beginning of sin was not letted (hindered), but the Lord in this vision answered and said—'Sin is behovable (necessary), but all shall be well, and all shall be well, and all manner of thing shall be well.'"

Mark the joyous insistence and repetition as she continues—"In these words I saw an high and marvellous privy hid in God, and I wondered how all shall be well, but I had none other answer than this: 'I shall save my word in all things, and I shall make all thing well.'"

This word Julian cannot doubt. Outside, the turbulent world of the Middle Ages with its plagues, its wars, its cruelties and shames, may go its way; but that way must eventually lead (all impossible as it may seem) to the feet of Him "Who is God the Lord; Who took no place in His own house; Who is a very courteous Lord, and will save His word in all things."

Therefore sin itself cannot long disturb the serenity of her vision. She sees it as the Enemy, and does not strive to explain its origin, believing that in the mystery which surrounds us, sin also has its mysterious place as a creature of God, and somehow subserving His omnipotent purpose. She has, it is true, the mystic's moments of deep depression, but they cannot last. The desert will one day blossom as the rose, for—"Our courteous Lord shewed to me that in heaven the token of sin is turned to worship."

This being so, Julian can in no sense despair of human nature, nor dwell on its depravity, as was the fashion of her time and creed. In her revelation all is permeated with the light and healing of One who hateth nothing that He hath made.

"Right so there is in us a godly will in the higher part, which will is so good that it may never will evil, but ever good, and therefore we are that which He loveth." So she says, with eager repetition, driving the blessed truth home to her hearers. She cannot weary of dilating upon this ocean of love which, like a rising tide, will one day submerge the universe, and mirror back the Sun from its radiant surface. How can it be otherwise when prayer can in no wise fail of its answer? For here a special revelation was granted, and she tells how it was said to her—"I am the Ground of thy beseeching. First it is my Will that thou have it, and after, I make thee to will it, and after I make thee to beseech it. How then should it be that thou should'st not have thy beseeching?"

It seems, as one reads, that in her visions the Divine Figure is seen more clearly than is usual in the strong impersonal absorption of the mystic. With anxious endeavour she depicts, and through her eyes we see the mediaeval ideal of gentle and perfect nobility—"the very courteous Prince," who scorned not to serve in his Father's house.

It is difficult to conceive a human heart brimming over with such joy and certainty. Others have gone deeper into the mystery of sin and sorrow, and from the abyss have brought back counsel and guidance. But, to draw a comparison from an earlier inspiration, Julian is like the angel of Dante's vision, who, in the highest heaven, hovers before the throne of the crowned Virgin, and in all the universe sees no other sight than that transcendent beauty.

She cannot reason; she can but gaze upon the Sun of Righteousness, and when she turns her dazzled eyes upon us, we catch from them a reflection of the glory unspeakable.

Of her it may be said: "Happy is he who seeks not to understand the mystery of God, but who, merging his spirit in Thine, sings to Thy face, O Lord, like an harp, understanding how difficult it is to know, how easy to love Thee!"

L. H.

THE UNDERTOW.

You hadn't ought to blame a man for things he hasn't done,
For books he hasn't written or for fights he hasn't won.
The waters may look placid on the surface all around,
An' yet there may be undertow a-keepin' of him down.

Since the days of Eve and Adam, when the fight of life began,
It ain't been safe, my brethren, for to lightly judge a man.
He may be tryin' faithful for to make his life a go,
And yet his legs git tangled in the treach'rous undertow.

He may not lack in learnin' an' he may not want for brains,
He may be always workin' with the patientist of pains,
And yet go unrewarded; and my friends, how can we know
What heights he might a-climbed up to, but for the undertow?

You've heard the Yankee story of the hen's nest with a hole,
An' how the hen kep' layin' eggs with all her might an' soul,
Yet never got a settin', nor a single egg? I trow
That hen was simply kickin' 'gin a hidden undertow.

There's holes in lots of hen's nests, an' you've got to peep below
To see the eggs a-rollin' where they hadn't ought to go.
Don't blame a man for failing to achieve a laurel crown,
Until you're sure the undertow ain't dragging of him down

Selected.

A Fruitarian Harvest Festival

(From the *War Cry*, Oct. 11, 1902.)

VERY INSTRUCTIVE MEETING.

What could be more appropriate than to give a vegetarian tone to our Harvest Festival? This is what we did at Paignton. We had no trace of flesh or blood amongst our offerings, but only the kindly fruits of the earth. Even the sandwiches on the refreshment-stall were made from Potted Haricot-Meat, and the sausage-rolls were filled with savoury Protose, and the people did not neglect to buy them.

And what more suitable speaker could we invite to address one of our meetings than Mr. Sidney Beard, the leader of the Fruitarian Diet Movement, and an old friend of the Army. He provided a beautiful exhibition stall, and obtained samples of various reformed diet specialities from several manufacturers of such goods, which we sold—much to the benefit of our funds.

A Beautiful Exhibition Stall.

The following is a list of some of the exhibits:—

Protose Rolls (made from nuts), Italian Rice (a tasty dish flavoured with egg, cheese and tomato), Wheat Flakes (malted with honey), Flaked Albene, Flaked Nucoline, and Flaked Vegetable Butter (substitutes for suet and lard, made from cocoanut-fat), Flaked Cheese, Flaked Almonds, and Flaked Nuts (for making sandwiches, with the addition of curry-powder, or honey, etc.), Prussian Lentils, Egyptian Lentils, and White Haricots (for making soups, savoury rissoles, and vegetable stock, or broth), Brown Haricot Tea (substitute for beef-tea), Odin, and Carnos (as good, or better, than essence of beef), Plasmon, Macaroni of various kinds, and Rich Milk Cheese made without rennet (to supply protein or nitrogenous matter in place of flesh food), Figs, Sultanias, Raisins, Grapes, Apples, Bananas, Pine-kernels, Nuts, Bromose, Granose Flakes, Granose Biscuits, Plasmon Cocoa, Force, Wholemeal Bread (shortened with olive oil), Vejsu (substitute for suet), Olive-oil, Honey, Rice, Tapioca, Semolina, Brown Haricots, Tomatoes, the "Ida" Nut-Mill (for flaking nuts, etc., and grating bread-crumbs)

Spiritual and Mental Strength.

The subject of the address was "The Best Diet for Christians," and Mr. Beard, after explaining the exhibits on the stall, showed the entire sufficiency of a fruit diet to supply all the needs of the body. He quoted the numerous long-distance records which have recently been won by Fruitarian athletes, and victories which they have scored against flesh-eaters, as well as the object lessons furnished by vegetarian nations, such as the Spartans, Greeks, Romans, Turks, Sikhs, Ghoorkas, and many others. As instances of the mental strength or spiritual powerfulness of Fruitarians, he mentioned many illustrious names from Daniel, John the Baptist, and St. James the Apostle, down to Wesley and Edison, finishing a long list of interesting names with Bramwell Booth.

Having thus proved that flesh-food is quite unnecessary, he pictured the dreadful cruelties of the cattle-boat and slaughter-house (exhibiting to the audience the skins of two bullocks' heads, which had in them twelve and thirteen holes respectively, and which were sent to him as fair samples of skins that were constantly being received). The agony inflicted in killing animals with the pole-axe by inexperienced operators or apprentices was thus made plain, and having reminded his hearers that those who bought the flesh of the ill-used creatures were partly responsible for the almost unavoidable horrors involved in their slaughter, the lecturer appealed strongly to those present to aid in the beneficent work of bringing about the abolition of flesh-eating by becoming total abstainers from flesh and blood. If they did so, they and their children would probably escape many diseases which were caused by the "flesh-pots of Egypt," and have the satisfaction of feeling that they were living in a manner that was in harmony with the merciful and harmless spirit of Jesus, as far, at least, as diet was concerned.

The more Excellent Way.

Mr. Beard claimed that Fruitarian Diet, if intelligently selected, was characterised by purity, economy, healthfulness, and harmony with the law of man's being, as well as with the law of love. He stated that as the welfare of the soul is so intimately connected with the health of the body, and as many sinful tendencies are strengthened by flesh-food, and so many maladies are now known to be caused by the transgression of natural law, the subject is one that no Officer or Soldier in The Salvation Army can afford to ignore. Many of the leaders of The Army apprehend this important fact, and were desirous that the advantages of this more excellent way of living should be realised by one and all, so that they might live in perfect conformity to the Divine Will.

Anticipating that some of those present might, under the false impression that Jesus ate animal flesh, possibly feel that any personal protest on their part against flesh-eating would be a presumptuous action, Mr. Beard declared that there is no reliable positive evidence, either in the Bible or outside of it, that our Lord ever partook of animal-flesh on any occasion, whereas there is very strong assumptive evidence to the contrary.

The Master's Example.

He could not believe that Matthew, James the Apostle, and James the Less (our Lord's own brother), all of whom are stated by the greatest authorities to have been total abstainers from animal food, would have taken up such a decided attitude on this subject, unless it had been in harmony with the example of their Master. Neither would he believe, without the most unanswerable evidence, that the lips of our Lord were ever stained by blood (of animals) which was forbidden to the early Christians by the Apostles in council assembled under penalty of being cast out of the Church. The sanction given by Jesus to the habit of eating fish was another matter altogether, for there is no cruelty necessarily involved in taking net-caught fish, and moreover such food was a necessity in Palestine at that day, for the land was crowded, and far from fertile!

The novelty of the idea, and the name of Mr. Beard attracted quite a crowd of strangers, so that the barracks was packed and many had to stand. The local record was broken so far as collections were concerned, and, best of all, while the sale of fruit was going on, one of the comrades laid hold of a sinner who wanted salvation, and when we had prayed with him, he gave his heart to God and found salvation.

Several Officers and Soldiers declared themselves to be convinced against continuing to patronise the flesh-traffic by eating butchered food, after hearing the weighty arguments which were advanced against the practice, and the hitherto unrealised facts in connection with the matter that were revealed.

H. Perch, Captain; W. D. Henderson, Lieutenant.

Hidden Meanings.

The house depicted here shows only its outside, but anyone who has ever been inside a house knows that the without gives but a small clue as to what may be found within.



So in this world, the visible, the coarse, the obtrusive, is known to all, but the secret, the mysterious, the within is known but to a few—to those who

wish to think and who will to live towards their highest. Those anti-vivisectionists who condemn the infliction of pain for scientific reasons

but encourage it for gastronomic pleasure are becoming fewer and the better class of those are showing their humanitarian sincerity by abstaining from flesh foods.

The growth and importation and use of fruits and vegetables have been largely increased.

This world in which we live contains three grades or matter, called physical, astral and mental, the coarsest of which is physical, the astral finer and the mental finest.

Physical atoms, even in the most solid substances, do not touch each other, but each revolves and vibrates in its own sphere of activity. And the spaces between them are occupied by astral matter. Astral atoms, being much smaller, revolve and vibrate without interfering with the physical. The atoms of the mental plane in turn occupy the spaces between astral atoms and carry on their own activities independent of both astral and physical matter.

Thus there are in reality three worlds, the finer interpenetrating the coarser and all occupying the same space, much as in the case of a vessel filled with pebbles, sand and water.

Man likewise has three bodies, counterparts of each other, interpenetrating and occupying the same space. Each of these bodies must be nourished by food belonging to its own plane.

All food has physical, astral and mental matter in its composition, and when in the process of digestion the organised cells of the food are broken up, these three kinds of matter are liberated and thus provide nourishment for the three bodies.

Different rates and modes of vibrations in physical matter produce light, heat and electricity. In the same way different rates and modes of vibrations in man's astral

body produce desire, appetite and sensations. Thus it is seen that man's astral body is the seat of his animal nature.

By proper training, that grade of astral matter that responds and vibrates to lust, hate, anger, etc., may be driven out and replaced by a purer grade which will not so respond; and thus man's animal nature can be improved and purified.

The end and aim of human evolution is perfection. At one end stands the undeveloped savage, at the other the perfect man. Ancient Oriental religions taught this doctrine and in the New Testament is the command "Be ye therefore perfect, even as your Father in Heaven is perfect." In fact all ethical and religious teachings are calculated to help man upward and onward towards this perfection, and the nearer a man approaches the perfect ideal, the greater is the respect and reverence in which he is held. If we come to enquire into the obstacles that impede man's ascent we will find that they are low and gross appetites and desires strengthened and reinforced by selfish, ignoble and vicious habits of thought. These form his limitations and cause him to yield to the desire nature. Perfection being his ultimate goal, the removal of these limitations should be the object of his life. In other words the limitations that the evolving man seeks to remove are the gross rates of vibrations that show forth in hate, anger, revenge, cruelty, lust, etc. This being the case he should not eat foods which add to these limitations or render his task more difficult.

With the exception of salt from the mineral kingdom and the mother's milk for the babe from the human kingdom the food supply of the human race is either vegetable or animal.

Let us consider animal food. To the man who eats meat the astral matter of the food comes laden with the impress of desires, appetites and sensations of the animal from which it was taken, and in order to be assimilated into his astral body must be deprived of the vibrations to which it has been accustomed, and be forced to vibrate in harmony with his own. Thus there will be a conflict; because he must either overcome the vibrations of the food and stamp his own thereon, or change his own to that of the food. In either case his aim in life is defeated, because he wishes to get rid of his gross desires and not to add to them or change them to others fully as gross. If he succeeds in effacing the vibrations of the food and stamps his own thereon he has wasted much vital energy that might better have been employed in perfecting himself. Not only does he waste his energy, but this very use of it really strengthens that part of his nature that he wishes to overcome. 'Tis true his astral body is nourished, but the kind of impressions of organized sensations and appetites that come to him stamped upon the food, are not only of no use to him, but a serious detriment. If the man's centres of sensation are not strong enough to remove the old and substitute the new he will be influenced by the vibrations of the food and take on those impressions, thus strengthening his animal passions instead of weakening them. Every man who is still wedded to his appetites and sensations and allows himself to be influenced by them will have those bonds strengthened by eating flesh.

The above objections to the use of flesh can not be urged against milk, because the milk has never been built into the body of the cow and is not retained by her long enough to have her normal vibrations stamped upon it.

But even here it should be remembered that if the animal be subjected to intense fear the milk will retain those vibrations of terror long enough to poison it and render it unfit for food.

Many an infant has been seriously injured by such milk, and also by its mother's milk having been poisoned under the influence of intense emotions of various kinds. The perspiration of a violently angry man contains deadly poison.

When cattle are brought into the slaughter house with every fibre vibrating with terror at the smell of blood—suffering from hunger and thirst which is the result of a long journey in crowded cattle cars, hating the cruel men who beat and torture them—how could vibrations of this nature fail to be impressed upon the atoms of their bodies? And how could such flesh be fit for food?

Let us next consider vegetable food. Here the astral matter comes in a virgin state, unimpressed by vibrations of desire, appetite or passion.

It therefore readily catches the vibrations of the man's astral body and nourishes without strengthening his animal nature. It is wise for those who are striving to subdue their animal natures to refrain from using a food that increases the difficulty of their task and draw their sustenance as far as possible from the vegetable kingdom, which does not carry with it vibrations of a passional nature.

If parents, from long habit, feel that they cannot give up meat they surely can train their children to do without it, which would make the task easier, when they begin the subjugation of their animal natures.

We have studied the influence of food upon the eater, let us now investigate the effect upon that which is eaten. All the great kingdoms of nature are in process of evolution and the Divine Life now manifesting in the vegetable kingdom will some time manifest in the animal kingdom, and later on will reach the human kingdom. It will thus be seen that the food has life as well as that which it nourishes. This being the case we will find that food is best which benefits most the nourished, and harms least the nourisher. If an animal is slaughtered for food his evolution is checked and retarded. He has been deprived of those experiences which aid animal evolution. True, the Bible says that man is given "dominion over every living thing," but civilized people should not interpret this in a way that gives them the right to murder and torture living things.

Vegetable food, on the other hand, is free from the above objections. In the course of time the great stream of evolution will carry it into the animal kingdom and there form centres of sensation and desire, so that when its cells are used by man as food they are subjected to this class of vibrations and are thus still in the regular line of evolution from a lower to a higher condition.

Ransom H. Randall.

REVIEW.

"Only a Kitten" (T. Fisher Unwin, London), price 3s. 6d.

This is a delightful book for children, full of stories about animals quaintly and pathetically told, which will prove very acceptable as a gift-book in the homes of humanitarians, and will fulfil a useful function by helping to develop in the minds of the young folks that sympathy for the sub-human races which is such an essential part of Christian culture.

ANNOUNCEMENTS.

The December number will be the Christmas number. It will be a very special number., and the Postage will be a penny. Orders for dozens should be booked at once.

The cheap edition of the pamphlet "Is Flesh-Eating Morally Defensible" (price one penny) is now out of print, but copies of the better edition can be obtained at threepence each, or 2/6 per dozen, post free.

The pamphlet entitled, "The Testimony of Science Against Vivisection," is also out of print, but a more up-to-date publication upon the same subject, by Dr. Perks, is in course of preparation.

The Editorship of *The Herald* will be resumed by Mr. Sidney H. Beard at the end of the year. He hopes to make the Journal more helpful and interesting than it has ever been in the past, and he invites the co-operation of literary friends who wish to contribute to its columns and to aid in extending its influence.

IMPORTANT.

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the **Hon. Secretary**. If letters are addressed to the Provost delay may occur in the acknowledgement, as Mr. Beard is sometimes away from Headquarters.

Food-Reformers who write to the daily Press on the subject of Rational and Fruitarian Diet are invited to mention that enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books which contain useful advice on this matter, by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage).

Cheques and Postal Orders should be made payable to Sidney H. Beard.

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent.

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

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The Guide-Book contains a number of original and copyright recipes, together with a large amount of helpful information concerning fruitarian and vegetarian diet, hygienic living, artistic cookery, food-values, etc. It is artistically bound in covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives. The Author has included in its pages much of the information and knowledge which he has gained by personal experience, study and observation during six years of active work as an advocate of reformed dietetics, and as Editor of *The Herald of the Golden Age*.

A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meats but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Age*.

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hereford Times*.

"There is not a dull chapter in the whole book."—*Stirling Journal*.

"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate*.

"The whole work is a valuable help in the correct understanding of the dieting of the human body. It is written with a freedom from 'faddism'—an evil that so often enters into and checks, in parasitical fashion, the growth of a new movement. There is shrewd common sense, a practical grasp of the subject and a choice of only those arguments endorsed by scientific research."—*Torquay Times*.

"Food Reformers and those thinking of adopting a more humane diet would do well to obtain this book. It is full of useful information."—*Montreal Daily Herald*.

"We, who love our fellow-creatures, and who would most certainly turn quite sick if asked to devour their cooked flesh, can find much use for this new cookery book; but it will also appeal to the multitude, and readers who would blazon its teaching abroad would surely be doing much to help on the good work.

"Few people realise that it is possible to keep a really good table without the aid of meat, but whilst advocating simplicity, the author shows how this may be done."—*The Occult Literary News*.

"In 'A Comprehensive Guide Book' the author has given the public a most timely and useful book. It is food-reform literature, but this contribution to it is written in a dignified, compassionate and amiable spirit."—*Immortality*.

Orders should be sent to

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N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Paper money, please. *No coins*.

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